

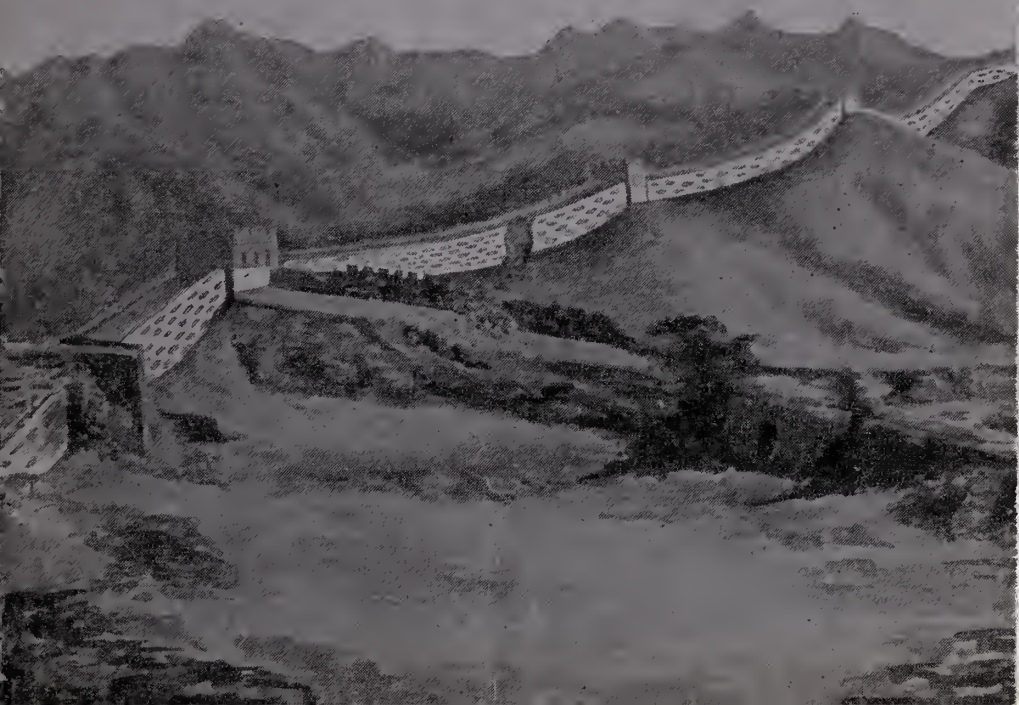
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IN CHINA

By

HENRY F. WILLIAMS



Kind regards
~~H. Williams~~



STATUES LINING APPROACH TO MING TOMB, NANKING

IN CHINA

By

Rev. Henry F. Williams, D.D.



A Sketch of the Foreign Missions
of the
PRESBYTERIAN
CHURCH, U. S.
in China



Executive Committee of Foreign Missions
Nashville, Tennessee

Educational Department

INTRODUCTION

The purpose of this small volume is to supply a condensed account of the beginning, progress and results of the missionary activities of the Presbyterian Church, U. S. (Southern) in China. It is intended for use by mission study classes, Church Schools of Missions, and, where the general text books on China are used, as a supplemental study of the work of our denomination in China.

The necessary limitation in space has made it impossible to indulge the desire of the writer to make full mention, by name, of our faithful, self-sacrificing missionaries who have for varying lengths of time, served the Church as our representatives in China.

Grateful acknowledgment is made for the use of copious minutes of station conferences held by Rev. Egbert W. Smith, D.D., Executive Secretary, during his official visit to our Mission fields in the Orient.

The kindly assistance of friends who have read the manuscript of this booklet and made helpful suggestions is mentioned with appreciation.—H. F. W.

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CHINA

"When China is moved it will change the face of the globe."—*Napoleon at St. Helena.*

Chapter I

THE COUNTRY AND PEOPLE

China is called by its own people, "The Middle Kingdom." On the ancient maps, China was placed in the middle. A series of islands and headlands along the west represented such countries as England, Germany, Holland, Portugal and India. The southern and eastern edges of the map were dotted with islands representing Japan, Formosa, Java, Siam, and Burma. The continents of North and South America and Africa were not shown on this Chinese map. In these later years the people of China, largely through Christian education, are better informed of the geography of their country and of the world. Other names given to China are: "The Flowery Land," "The Celestial Kingdom," "Hills of Tang," and "Far Cathay."

Two Great Rivers

China is a great country in extent, population, history and literature. It has its great rivers, great desert, great wall and the Grand Canal. The two great rivers of China and the Grand Canal are of especial interest to the Presbyterian Church, U. S. (Southern) on account of

walls as a means of defense. They have 2300 walled cities. Over two thousand years ago they undertook to keep out their enemies, especially the Tartars, by building the Great Wall, still accounted one of the wonders of the world. It is made of brick and stone laid up in thick walls and filled in with earth. It varies from fifteen to thirty feet in height and is carried through valleys and over mountains, sometimes to the tops of almost inaccessible peaks, in an unbroken line for fifteen hundred miles. The Great Wall and the walled cities have ceased to be important as means of defense, but they are expressive of the achievements of a great people and have been an important factor in the missionary history of China.

Great History and Literature

China has a great history, great in its period of at least four thousand years, and equally great as a record of the events of one of the most remarkable nations of all history. The "one thing" lacking by people and rulers is the saving knowledge of Jesus Christ and the prevailing principles of His Kingdom. China's only hope in this day of its governmental chaos and uncertainty is in its acceptance of Christianity, changing the nation from heathen to Christian.

China has a great literature, the work of a comparatively few great scholars. The missionary is most deeply interested in the literature of the non-Christian religions, such as Buddhism, Confucianism, etc., but the new day in educational matters in China places an enlarged responsibility on the Christian education of young China. The vast examination halls have fallen into decay or the sites have been used for government school buildings.

Shall the education of the future be purely intellectual, often outright skeptical, or shall it be Christian? The answer is to be made by the evangelical churches of the so-called Christian nations.

These great facts and conditions are mentioned because they have, and will continue to have, a direct relation to the missionary service of our Southern Presbyterian Church in China. There are also three outstanding present day facts that relate to the missionary occupation of China: (1) the great results, (2) the great need, (3) the great opportunity.

Achievements of Protestant Missions

The achievements of Protestant missions in China along the three general lines of missionary occupation (evangelism, Christian education, and medical missions) have been far greater than the early missionaries had reason to expect, except as they relied upon the promise of blessing as they went to the "uttermost parts of the earth" in obedience to the command of their Lord. The great National Christian Conference which met in Shanghai, May, 1922, afforded an unparalleled opportunity for an investigation of the missionary occupation of China. Twelve hundred delegates represented all the Christian forces of the eighteen provinces of China proper, and Manchuria, Mongolia and Thibet. The Centenary Conference of 1907 which celebrated the one hundredth anniversary of the arrival of Robert Morrison in Canton was composed mainly of missionaries and representatives of mission boards and other missionary agencies. A feature of the 1922 Conference that marks the progress of Christianity in China was the fact that the Chinese

delegates, in numbers and ability, were equal to foreign delegates. Five strong commissions were appointed to deal with subjects relating to the "Chinese Church." The able chairmen of two of the commissions, and the majority of members of the committees, were Chinese.

Statistics show that the Protestant Church in China has a membership of approximately 375,000, a four fold increase since the Boxer uprising in 1900. In addition to the church membership there is a long list of native leaders who have been trained in the six thousand Christian schools, ranging from the primary school to the university, and a large estimate should be made of the general influence of Christianity among all classes of people. Dr. Charles R. Erdman who attended the Shanghai Conference, says: "It is in the reports of such a great Conference as this which met in Shanghai, that one who desires a glimpse at missionary enterprise in China can find a gateway into a field of remarkable interest and importance. He will learn that six thousand men and women, from distant homes, are now labouring as Christian missionaries in this one land of the Far East, and that, despite their denominational differences, they are consciously one in their purpose, their efforts and their hopes."

"The foreign Protestant forces, notwithstanding the deficiency in numbers and inadequacy of equipment, are organized for advance along all lines of evangelical, educational and medical work. The Chinese Church, as never before, realizes that if China is to be fully evangelized it must be accomplished by the Chinese. The leaders of the native church feel this responsibility and are planning for large things to be undertaken by a self-supporting, self-propagating church. So deeply did this senti-

ment prevail in the 1922 National Christian Conference that its Chinese president fervently exclaimed, "This is the birthday of the Chinese Christian Church."

Great Need and Opportunity

As encouraging as are the results of missionary work in China since the arrival of Morrison one hundred and seventeen years ago, there remains a great need. It will require all the energies of Protestant Christianity to meet this need. All the work and achievement of the past are only a hopeful beginning. Three hundred and seventy-five thousand would seem a considerable number of members of churches in even so large and populous a country as China, but that number out of four hundred



CHINESE PASTOR AND FAMILY

million is less than one Protestant church member in one thousand, or on a percentage basis, less than one-half of one per cent. In vast unreached areas, including thousands upon thousands of villages, in the great walled cities and in thickly populated rural districts there are unnumbered millions who know nothing of the Savior and are without the blessings of the accepted Gospel that not only saves the soul, but ministers to mind and body.

The need is, in itself, a great opportunity. It is a felt need and the doors are open. It is a door that can be closed by a failure to enter. Rev. Egbert W. Smith, D.D., in speaking of conditions, needs and missionary opportunities says: "The conservatism which was hoary with unnumbered centuries when our oldest modern nation was born, is today shaken to its center. After sixty years of losing conflict with the methods of modern commerce, modern science, modern warfare, modern civilization, China is at last convinced that unless she learn these modern methods, she is doomed to be exploited, robbed, tramped upon, and perhaps devoured piecemeal.

"With this harsh outside pressure has gone another influence exerted from within. One hundred and seventeen years of Protestant mission work in China has built up a strong native church. It has permeated the vast mass of Chinese society with some knowledge of the uplift and brotherhood that Christianity represents. And in the minds of multitudes of thoughtful Chinese, not yet Christians, it has wrought the conviction that the secret of individual and national welfare, the key of China's future greatness, is held not in the dead hand of her ancient sages, but in the living hand of Jesus Christ, the Son of God."

Chapter II

EARLY DAYS

The first General Assembly of the Presbyterian Church, U. S. held after the close of the Civil War, declared "that the carrying out of the great command of our Lord was regarded as the great end of her organization, and obedience to it as the indispensable condition of her Lord's promised presence." At the time this declaration was made, the Executive Committee of Foreign Missions was considering the opening of a mission in China.

The following is quoted from an account of the beginning of our foreign work: "At the Southern terminus of the Grand Canal of China, there lies a city beautiful for situation. It is the capital of the populous province of Chekiang, and bears a name well known to many of the churches in our own land—Hangchow. On one side of it flows the broad and bright Tsien-tang River, famous for the tidal wave, the "bore" which, with foaming crest, and roaring sound, rushes up from Hangchow Bay. On the other side is the picturesque West Lake, its islets crowned with tea houses and pavillions, and its clear waters reflecting like a mirror, the rocky hills and gentle eminence on which stands the Needle Pagoda and the tower of the Thunder Peak. The city has a wall of wide circuit, faced with hewn stone, and broad enough for three carriages traveling abreast. The streets are narrow and not very clean. The houses are generally of two stories, with walls stuccoed white, and roofed with tiles. Besides the provincial buildings, the city con-

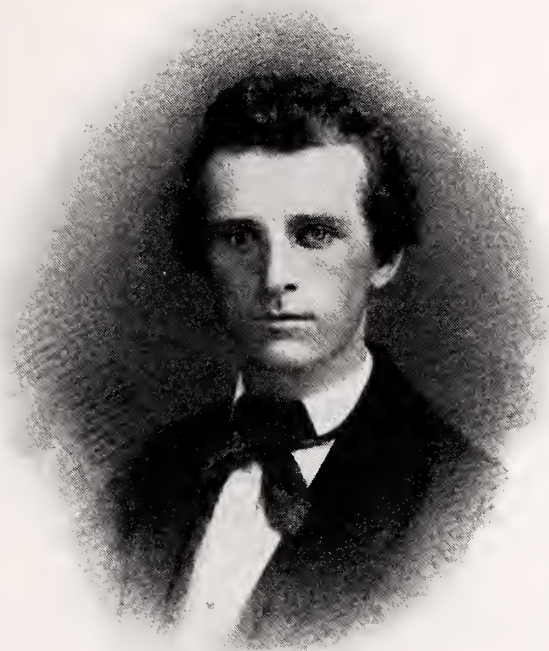
tained the great examination hall, in which at the triennial examinations, over ten thousand students competed for the second literary degree. Before the Taiping War, the population of Hangchow was estimated at one million. It was taken by the Taiping rebels twice, with great carnage, and has since been gradually making up its loss. It has now inside and outside of the city walls, a population of perhaps eight hundred thousand. In this city was planted the first foreign mission station of the Presbyterian Church, U. S."

Our Pioneer Missionary

The pioneer of our distinctly foreign missionary work was the Rev. E. B. Inslee. Prior to the Civil War, Mr. Inslee, a member of the Mississippi Presbytery, had done good service as a missionary in China for ten years, located at Ningpo. During the time of the war, he supported himself on the field. At the close of the war he returned home and in 1866 earnestly solicited our Southern Presbyterian Church to send him to China to lay the foundation of a new mission. Those who knew Mr. Inslee personally speak of him as a man who loved the cause of his Master and pitied the people of China. He was humble and kindly in service and the people were attracted to him as a friend. So earnest was his desire to return to China that he felt that he had heard the summons of God to begin a work in that field. The call was not unheeded and Mr. Inslee and his family were sent out in June, 1867. Thus began our first foreign missionary work outside of America, and Hangchow was the first mission station of our work in the Chinese Empire. Mr. Inslee's decision to locate at Hangchow was a wise

one. No better point of entrance could have been selected. Until his arrival, probably no missionary had ever regularly preached within the walls of the city.

Following the going out of Mr. and Mrs. Inslee, a second band of missionaries was sent out to assist our pioneer missionary. Rev. J. L. Stuart, Rev. M. H. Houston and Rev. Ben Helm were sent to the field in March, 1868. Rev. George W. Painter was one of our early



REV. E. B. INSLEE

First Foreign Missionary of the Presbyterian Church, U. S.

missionaries in China. From this comparatively obscure beginning fifty-five years ago, the chain of stations has lengthened and the field broadened until our missions in China include a territory extending from Hangchow to Hsuehoufu, over five hundred miles long, and from the sea to the Grand Canal and beyond. In 1899 a division of this great field was made by which the Mid-China Mission includes all the stations south of the Yangtze River except Chinkiang, and the North Kiangsu Mission includes Chinkiang and the stations north of the Yangtze.

In considering the experiences of our pioneer missionaries in China we should remember the long and tedious journey from the home land to the field, occupying many weeks and sometimes months of most uncomfortable sea travel. The immense throngs of people they encountered in cities, villages and country districts must have almost overwhelmingly impressed them with the magnitude of their task. The territory of our missions includes the most thickly populated section of China. It is estimated that two-thirds of the four hundred million people of China live in the two great valleys of the Yangtze and Yellow River.

Conditions Found by the Pioneers

The pioneers found the conditions of the people to be extremes. There was a wealthy class, comparatively small, and the unnumbered multitude of the very poor. There was a class of literati, highly educated from the Chinese standpoint. From this scholar class came all the higher officials in the, at that time, Empire. At the other extreme the people were ignorant and superstitious beyond description. The walled cities were generally inaccessible to foreigners. The few exceptions were cities

open to foreigners under treaties with foreign governments.

Heathenism of various kinds dominated all the people including the higher, middle and lower classes. The missionary with his message of peace was unwelcome, and in a number of fields that have been opened, the opposition was so violent as to endanger the lives of our pioneer missionaries.

Diseases of all kinds, from the ordinary sickness to the most loathsome leprosy, were prevalent without proper medical attention. The Chinese doctor would treat the superstitious Chinese patient by most cruel methods, such as inserting a needle into the flesh that the evil spirit causing the sickness might be driven out. The efficient services of the missionary doctor and trained nurse were unknown. There were no hospitals and dispensaries in the entire field where the missionary physician and nurse could minister to both soul and body.

There was no practical system of education for the masses of ignorant and superstitious people. Dense ignorance and gross superstitions went hand in hand. Infanticide was commonly prevalent in the killing of girl babies. Space does not permit further details but enough has been said to give a practical understanding of the enormous and seemingly impossible task facing our first missionaries in China as they began the missionary campaign among the eighteen million Chinese adjacent to the Grand Canal for five hundred miles. The pioneers, and the missionaries who have followed them, went out at the command and under the promise of their Lord, confident of final victory. How, and how well they have succeeded will be briefly told in the following chapters.



Chapter III

A TRAVEL SURVEY

South of Yangtze River

A brief survey in the form of an imaginary travel sketch to all our principal mission stations in China, using the map as a guide, will give general information as to the location, extent, and importance of our share of territory and population in the evangelization of China.

The ocean voyage from the homeland ends at Shanghai, a city that has grown from a fishing village about a thousand years ago, to a port of world-wide importance with a native population of over a million. Shanghai is "the national headquarters of missionary work, the chief seat of commerce, the home of progress, in short, the nerve center of China whose influence reaches out to the remotest corner of the land."

We begin with a journey to Hangchow, a large city about one hundred and twenty miles southwest of Shanghai. In the early days, the trip was made by houseboat, requiring a week or more, usually under most uncomfortable travel conditions. Later canal boats towed by steam launches were used, lessening the time and discomforts of the trip. In recent years a good railroad has been constructed by the Chinese, enabling the traveler to go from Shanghai to Hangchow in a few hours.

The cities to be visited in our imaginary tour include all the main mission stations of the Presbyterian Church,

U. S., south of the Yangtze River. Hangchow and Kashing are located in the northwest portion of Chekiang Province, the smallest of the eighteen provinces of China proper. It is a province of great historic and antiquarian interest. The scenery is a combination of mountain and plain. The dense population supplies a field for the most aggressive missionary service.

Shanghai, Soochow, Kiangyin, Chinkiang and Nanking are in that part of Kiangsu Province south of the Yangtze River. Of this part of China it has been said that no country in the world is so well watered, and it would be difficult to find anywhere a territory as rich and fertile and as densely populated.

Kashing, counting the stations going north, the second of our mission stations along the Grand Canal, is sixty miles from Hangchow. The journey can be made by canal, or better, by rail on the Shanghai and Hangchow Railway.

Our map survey will take us to Soochow. By canal the distance is sixty miles from Kashing. The journey can be made by rail to Shanghai, thence to Soochow on the Shanghai and Nanking Railway.

Continuing our journey by rail to Wusih, an important city, we leave the Grand Canal and the railroad and go by houseboat about thirty miles in a northeast direction on a large branch canal to Kiangyin, located on the Yangtze River about halfway between Shanghai and Nanking.

Returning to Wusih we continue our journey by rail to Chinkiang, located on the south bank of the Yangtze River about one hundred fifty miles by rail from Shanghai.

Nanking, situated on the Yangtze River, about forty miles of Chinkiang, the ancient capital of the Ming dynasty and a city of great historical interest, is reached via the Shanghai and Nanking Railway.

North of the Yangtze River

Our field survey takes us to our station cities north of the Yangtze River. We travel in a canal boat, more or less comfortable, according to the number of passengers and the condition of the weather. Entering the Grand Canal on the north side of the Yangtze River, we continue a most interesting journey. Villages, towns, cities, large and small, are passed. The canal is crowded with thousands of canal boats, some of them for passengers, others with cargoes of freight. The boats are towed by men as the old-time canal boats in our country were



CHINESE FARM HOUSE, THRESHING GRAIN

drawn by animals along the tow-path. It is one hundred and twenty miles to our first destination, and the time occupied in the journey by steam launches varies from twenty-four to thirty hours—sometimes longer. This is a speedy trip compared with the time required in the days before steam launches. In due time we arrive at the city of Hwaiianfu, the first of our mission stations on the Canal north of the Yangtze. On this canal voyage we have passed by three large walled cities, only one of which is occupied by missionary workers. The steam launch, with its tow for canal boats, will proceed to Tsingkiangpu, but as visitors to our mission fields, it is probable we will be met at Hwaiianfu by a company of missionaries in the little launch, the Marian Sprunt, a gift of Mr. James Sprunt, of Wilmington, North Carolina as a memorial to his daughter, Marian. A speedy and comfortable passage is made to Tsingkiangpu, ten miles to the north of Hwaiianfu.

Tsingkiangpu is as far to the north on the Canal as the larger canal boats, drawn by steam launches, can go. We must here engage a houseboat which, by sail, rowing, or being towed by men along the canal, will convey us on our journey northward. Near this city there are several locks in the canal, and time will be saved by sending the boat ahead and making a short journey by wheelbarrow to a village and general landing place beyond the locks. As we proceed on our journey we have a better appreciation of the poverty of the people and their terrible experiences in the famine region. The boat will sometimes make such slow progress that we may walk along the shores in advance and hold brief meetings with the people in the villages. We soon cease to be surprised

to find they are not only poor and ignorant in things of this life, but are in poverty and ignorance concerning things spiritual to such degree that they have never even so much as heard the name of Jesus.

Sixty miles from Tsingkiangpu, we arrive at the city of Sutsien, the third of our mission stations north of the Yangtze. The trip from Tsingkiangpu to Sutsien can be made by Chinese cart, the road much of the way being along the banks of the Grand Canal, or on the old Yellow River embankments that in ancient and modern times were built to control the floods of this "River of Sorrow" before its channel was turned farther north.

We continue our journey from Sutsien in a north-westerly direction to Hsuchoufu. The Chinese cart, a heavy lumbering vehicle, without springs, drawn by two mules driven tandem, is to be our conveyance. We are traveling over the wide plain which was once the bed and the valley of the Yellow River. Unless we make especially good speed it requires about two days and half to cover the eighty miles from Sutsien to Hsuchoufu. The missionaries will have provided food and bedding. We stop for dinner at some convenient town, and spend the night in the crude Chinese inn. As we near the city of Hsuchoufu, the country is more broken, and in the distance there are ranges of high hills or low mountains. We pass along a wall built in the centuries past, through the gate of a second wall built around these cities of the north, then through the main wall, and enter the city. Hsuchoufu can also be reached by railway on a main line running from Nanking to Peking.

In a further travel survey of the stations in North Kiangsu we will again start from Chinkiang. Our first

visit will be to Taichow. Crossing the Yangtze from Chinkiang, we enter one of the well-nigh innumerable canals that supply the means of communication, and proceed by houseboat to Taichow, a city about fifty miles to the north of Chinkiang, and about the same distance east of the Grand Canal.

The next in the chain of stations between the Grand Canal and the Yellow Sea, extending northward, is the city of Yencheng. Its location is about sixty miles north of Taichow and about eighty miles east of Hwaianfu. The usual routes followed in going from stations north of Chinkiang to Yencheng is from Hwaianfu and Tsingkiangpu by canals.

Our next and last station in North Kiangsu is Haichow. The visitor to this city will leave the Grand Canal at Tsingkiangpu and make the quickest journey by Chinese cart. The trip can also be made by canal or on a wheelbarrow. Haichow may also be reached in about the same length of time, three days, by Chinese cart or in an indefinite period of time by canal, or barrow, from Sutsien.

By reference to the map the reader will see the large stretch of territory included in this rapid survey. We have traveled from Hangchow in the south to Hsuchoufu and Haichow in the north "a blue line of missions" over five hundred miles in length. The width of the field, east and west, is from seventy-five to one hundred miles west of the Grand Canal to the Yellow Sea on the east. No section of China offers a larger, more important, and inviting field for missionary occupation.

Chapter IV

MID-CHINA MISSION STATIONS

The stations of our Mid-China Mission are situated along and near the Grand Canal, an artificial stream that reflects greater credit on the men who devised and constructed it than even the building of the great wall of China. The importance of the canal to the whole country is an indication of its importance in the establishment and development of our mission stations in China. The Grand Canal and the almost innumerable small branch canals have been utilized by missionaries from the earliest days in the evangelization of China.

The principal stations of our Mid-China Mission are Hangchow, Soochow, Kashing, Kiangyin, and Nanking.

HANGCHOW, OUR FIRST STATION

Hangchow, opened in 1867 is the capital of Chekiang Province, is situated on the Grand Canal with a latitude the same as New Orleans and the climate is about the same but with greater extremes of temperature. It is a great commercial and educational center and from a Chinese standpoint, a well built city. There are extensive manufactures of silk, tobacco and fans. The estimated population is about 800,000. Hangchow is one of the eighteen provincial capitals. In 1200 A.D. it was the capital of the Chinese Empire. It is the largest city in which we have a mission in China and the largest in any

of our mission fields. It is a great non-Christian religious center to which many thousands of pilgrims go every year to visit the numerous and remarkable heathen temples.

Early Days at Hangchow

A full account of the work at Hangchow would include much of the early history of our foreign mission work. The men and women who opened the work in the Hangchow field were our veteran missionaries. The hardships of the outward journey and the trials on the field far exceeded those of the present day. Soon after the arrival of Mr. and Mrs. Inslee, the health of Mr. Inslee began to decline. Repeated changes of climate in China failed to bring relief and he returned to the United States, with his family, in the fall of 1870, and in the following spring, (1871) he died in New Orleans. In the service of his Master, Mr. Inslee had freely spent



STUART MEMORIAL CHURCH, HANGCHOW
A Memorial to Rev. J. C. Stuart.

all of his patrimony, and in his last moments he commended his family, a wife and seven children, to "God and the Church." His trust was not in vain as a fund was raised for the support of his family. The failing health of other missionaries reduced the force until one missionary, Mr. Houston, had the care of the two boarding schools and all the general services of the station.

The early reports also tell of brightening prospects. The mission was reinforced by the arrival of Rev. and Mrs. H. C. DuBose and Mrs. Annie Randolph. Mrs. Randolph at once took charge of the girls' boarding school which greatly prospered under her efficient management until failing health forced her to give up the work. Mrs. Randolph went to Japan where she was able to continue in missionary service until 1892 when her health compelled her permanent retirement and she reluctantly returned to the homeland. Much interesting history and personal mention cannot be given in as brief sketches as a small book is expected to contain.

Equipment and Union Schools

The equipment in Hangchow consists of missionary residences and a chapel for a fully organized and self-supporting church. In the early days, separate schools for boys and girls were organized by Mr. Inslee. Owing to lack of equipment and teachers, the school for boys was discontinued for a time, and is now merged into the Union Christian College. Our principal educational work in Hangchow has been the Hangchow Girls' School. During its history of over fifty years, the school has been the pride of the mission. It was our first school for girls on the foreign field and has been recognized as one

of the first important schools established for girls in the then Chinese Empire. The girls going out from this school are found in almost every department of service. They are wives of evangelists, Bible women, teachers in Christian schools and wives and mothers in Christian homes. The first Young Women's Christian Association in China was organized in this school. Following the principle of consolidation of schools of higher grade, the girls' schools of the Presbyterian Churches, U. S., and U. S. A., and the Northern Baptist Mission were consolidated under the name of Hangchow Union Girls' School. This is now a prosperous institution doing a high grade of work for girls.

The Union Christian College, under the control and jointly supported by the Presbyterian Churches, U. S. and U. S. A., is located a few miles from the center of the city of Hangchow. The buildings erected and in process of erection are located on a hill overlooking the Tsien Tang (Hangchow) River. This College is the only institution of its class for boys in the Province of Chekiang among fifteen million people. The educational policy by which the Presbyterian schools of Hangchow and other points in the Mid-China Mission have been organized provides a regular course from the primary schools to the college. The location of the two union schools in Hangchow, when thoroughly equipped, will be "the capstone of our Presbyterian educational system in this part of China."

In a section of the city some distance from the mission compound, the Stuart Memorial Church has been organized with a good church building. At another point in the city there is a chapel where good work has been

done, including evangelistic and Bible work, a day school and a clinic which for many years was in charge of Miss E. B. French.

In the vicinity of Hangchow there is an extensive country field in which there is a large country population in villages and on farms where out-station work is systematically conducted. For many years Rev. and Mrs. J. L. Stuart had charge of a remarkable work in the Tehtsing district, about thirty miles from Hangchow. In an early report it is mentioned that Mr. and Mrs. Stuart, going out in a houseboat, spent thirty-four days visiting sixty-four places and one hundred and twenty-one families of Christians and inquirers. A number of churches have been organized in the Hangchow out-station field under the direction of missionaries assigned by the mission, and Chinese preachers and teachers.

STATISTICS. The following statistics are condensed from last Annual Report (1923) : Organized congregations 13 with a membership of 729 and a Christian constituency of 929; other places of worship, 5; out-stations, 15; Sabbath schools, 19 with a membership of 854; 9 schools with 207 students; foreign force, 15; Chinese workers, 4.

SOOCHOW

SOOCHOW, an important center, the capitol of Kiangsu Province, on the Grand Canal, about 120 miles north of Hangchow and fifty-four miles west of Shanghai on the Shanghai and Nanking railway, is a city famous for its literary men, beautiful gardens, public buildings and all kinds of artistic Chinese manufactures, with a population of 500,000. Soochow has been called "The Paris of China." On account of its numerous lakes and canals

surrounded by beautiful plains, it has also been called "The Venice of China." The city was founded during the life of Confucius, B.C. 500. It is about four miles in length north to south, and nearly three miles in breadth. The wall around the city is about thirteen miles in length. Of the seven pagodas seen in and around the city the Great Pagoda is the highest in China. The Tiger Hill Pagoda, the leaning tower of Soochow, is 1300 years old.

The Work Opened

Soochow was opened in 1872. Rev. and Mrs. H. C. DuBose, were among our earliest missionaries in the Soochow field. Dr. DuBose, by his preaching, his literary work including a large number of religious works in the Chinese language and his leadership in the anti-opium movement, made a profound impression on the people of China. He died in March, 1910. There are two centers from which work is being conducted in the Soochow field. The older being South Soochow, located in the heart of the city where there are two missionary homes and a chapel. The evangelistic services from this center include services in the chapel and an extensive out-station field which is made easily accessible by houseboat and motor boat along the numerous canals radiating from the city. The outstanding need of the Soochow city work has been a church building and it is hoped that in the near future plans for securing an adequate fund to erect a DuBose Memorial Church will be successful.

Elizabeth Blake Hospital

In the early days of the Soochow work, a dispensary was conducted in the home of one of the missionaries. In 1897 this dispensary was moved to a location outside

the city walls, and work was opened in North Soochow. In this second center in Soochow, we have an excellent property on which are located a number of missionary residences, a good stone church building, the George C. Smith Memorial School for Girls, and the buildings of the Elizabeth Blake Hospital. The experiences leading up to the establishment of this hospital are a very interesting part of the history of our work in Soochow, and of our hospital work in all our mission fields, as it was the first hospital established in our foreign field. Prof. and Mrs. J. R. Blake of South Carolina, considering where they might make an investment yielding the largest returns in religious dividends, established the Elizabeth Blake Hospital on a site that, after considerable delay, was obtained outside the North Soochow Gate in 1896. In connection with the hospital there is a department for the insane. Instruction is given to medical students and nurses. All of the hospital buildings are of brick. The canal passes the hospital and the entire water front lying in front of the hospital belongs to the mission. The recent erection of two new buildings, increasing the total number to seven, will greatly increase the efficiency of the work, not only in the hospital, but in supplying necessary room for the medical and nurses training departments.

The School for Girls

Our girls school is the out-growth of the Sibley Home and School for Girls following upon the early work of Miss Anne Safford and continued by the self-denying labors of Miss Elizabeth Flemming. The present adequate building was erected by Mrs. George C. Smith as a memorial to her husband. The course of study has

been steadily advanced until the missionary and Chinese teachers now have in sight a full high school course. A deep spiritual interest prevails among the students and teachers.

A large section of country is accessible to Soochow by means of many canals which intersect the fertile plain in every direction. It is estimated that within a radius of twenty miles there is a population of a million people. Preaching points, with chapels, have been opened in a number of large market towns. As in all out-station fields it is said of Soochow, "the work" is large and successful.

STATISTICS. In the Soochow field there are five organized congregations and ten other places of worship with 414 communicants and a Christian constituency of 665. There are 12 out-stations; 7 Sabbath schools representing a membership of 500; five days schools with 223 students; foreign workers, 17; Chinese workers, 15; hospital in-patients, 465, and 1759 in the clinic.

KASHING

KASHING, opened in 1895, is one of the eleven prefectures of Chekiang Province. The city walls were built about the year 897, A.D., upon a site of some repute from feudal times. Situated on the Grand Canal nearly midway between Hangchow and Soochow, it marks the highest reach of tidewater from Shanghai. Canals connect with the bay ports on the south, and with the mountains on the west. The Shanghai and Nanking and the Shanghai and Hangchow railways give easy communication to Hangchow in the South and, via Shanghai, to the north and west.

Kashing is noted for its great scholars, superior fruits,

excellent rice, salt-fish market, brick, tiles, and durable brass work. The city abounds with Confucian, Buddhist and Taoist temples. A careful estimate, based upon a last census taken with reference to immigration and birth rate, fixes the population for the city and suburbs at 100,000 and for the department, including the city, 2,000,000.

How Entrance was Effected

The entrance of the gospel into Kashing required a long siege. For over thirty years representatives of different missions in China had endeavored to enter the city without success. In 1892 the best that our missionaries could do was to get a foothold in Sinchang, a town nine miles distant. By that kind of patient and tactful effort, combined with continued prayer, known only to the pioneer missionary, entrance was finally gained to the city in



A MISSIONARY HOUSEBOAT PROPELLED BY SAIL
OR ROWING

1895. The door by which the entrance was gained was the medical work. The first place to be occupied was a small room for a dispensary. Healing and preaching went on together until a group of believers was formed and soon property was secured for a chapel, hospital, school and missionary residences. When one of the missionaries first entered the north gate at Kashing and paused at a shop within the gate to offer a tract to a man at the door, he was met with a look of unutterable contempt. Within that same north gate there is a fine compound on which has been erected dwellings for the missionaries, hospital buildings, and school buildings.

Kashing Schools

The Kashing High School, originally called the Axon Memorial School, began, as nearly all mission schools begin, with the smaller boys and a very elementary course of study. Under the excellent administration of missionary teachers, the standards of the school have been steadily raised until now its graduates are qualified to enter the missionary colleges. One cannot visit this school without becoming conscious of the spiritual atmosphere pervading the entire work. By the wise purchase of land, a splendid location adjoining the station compound was secured for the school buildings. The Kashing High School, with over 300 students, is our largest school in China. Its popularity is shown in the application of 240 boys for admission of whom only eighty could be received on account of lack of room. The Educational Commission that went over China making an examination of schools of all grades gave the highest praise to the spirit and methods of our Kashing schools. When people ask "Where do you get your school spirit?" the answer is

"From Christ's living, vital power and presence in our school family." This answer is applicable to all our missionary schools.

The Kashing Christian Institute is a progressive form of institutional church work which has proven very popular. In a recently erected building, gospel preaching, reading and recreation rooms, a book room and night classes are maintained.

A school for girls conducted under many disadvantages has been an evangelistic agency through which mothers in Chinese homes have been reached. There is a strong demand and an excellent field for a well equipped girls' school of high school grade at Kashing.

The Kashing Hospital

The hospital at Kashing has been one of the most important and successful lines of missionary activity from the very beginning of the work. There is an inadequacy of buildings and facilities, but notwithstanding these limitations, many thousands of patients are treated in the daily clinic, and many hundreds, as hospital in-patients, receive treatment for more serious ailments. The medical work at Kashing has a deserved wide reputation. A number of Chinese men and women have been trained for hospital work, among them well qualified physicians and nurses. The evangelistic side of the medical work, as in all other of our station hospitals, is never subordinated to the physical welfare of the patients. While the people wait for their turn to be admitted to the examination room, they are gathered in the chapel and the gospel is faithfully preached to them by the Chinese evangelists and the missionaries. Many, as in all mission

hospitals, who have gone to the hospital for the healing of the body only, have gone away with spiritual healing to "tell their friends what great things the Lord hath done for them." The B. M. Palmer Memorial building is an appreciated addition to the hospital equipment.

The Out-Station Field

The out-station fields occupy a place second only to that of the central station. In a brief account of our work in China it is not possible to give details of the splendid work and encouraging results of our missionaries who have the general direction of this work in the villages, many of them large towns, and country districts near the main stations. A highly successful work has been in progress for many years in the Kashing field. Churches have been organized, buildings erected, village schools established and qualified Chinese pastors working under the direction of the Chinese Presbytery, are placed in charge as rapidly as the "way is clear." The development and general care of the out-station field requires a missionary of ability and experience and who has the physical and spiritual qualifications for hard service.

STATISTICS. The last statistical report shows that in the Kashing field there are 14 organized congregations, with 1070 members; 14 out-stations; a foreign force of 17 and a Chinese force of 24; a Christian constituency of 1628; 13 Sabbath schools with 1088 members; 10 schools of all grades with 663 students. In the hospital there are 2 missionary and 4 Chinese physicians and 5 medical assistants. In the 8 hospital buildings and 2 dispensaries there were 18,361 individuals treated and 50,424 treatments given; additions to the churches, 102.

KIANGYIN

KIANGYIN, opened in 1895, is a city of some forty-five thousand population, located near the southern bank of the Yangtze River about half way between Chinkiang and Shanghai. It is some thirty miles from the Grand Canal. Its military importance, including the historic fortifications guarding the Yangtze River, and its location in the center of one of the most densely populated portions of China make it a missionary center of great importance.

The Kiangyin field comprising the magistracy of Kiangyin is roughly rectangular in form, about thirty by fifteen miles in extent. The total population is considerably over half a million. It is a rich agricultural section with a dense rural population distributed among numerous villages and small towns. A recent census shows fifty-two market towns and forty-five villages in the magistracy.

Difficulty in Opening the Work

The first attempt to organize a Protestant work at Kiangyin was made in the spring of 1894. A beginning was made by renting a native house on a small piece of land outside the east gate of the city. The gentry, assisted by the magistrate, made every effort to stop the work. The opposition culminated in a riot gotten up by the gentry which was attended by the secretary of the magistrate who was present to see that no violence was done the missionaries provided they would leave the place. Under the circumstances the missionaries were compelled to temporarily abandon the station.

In the spring of 1895 a second effort was made to open a station at Kiangyin. When the missionaries presented

themselves at the door of the yamen of the magistrate they were compelled to wait for two hours and a half before they were granted an audience. A letter from the American Consul was given the magistrate who read it in a most prefatory manner, and looking up, his face expressing hatred and contempt, said "Is that all?" The missionaries replied, "Yes, we have presented our case. We have no more to say except that we hope our request will be granted." The magistrate answered, "Very well; good-bye," and rose from his seat, thus signifying that the interview was over. An attempt by the missionaries to speak further was met by the magistrate saying, "Get out, get out," waving them away as if they had been criminals and were driven from the presence of injured law. But the effort was not given up. Entrance was finally gained but it was evident to the missionaries that the atmosphere was charged with opposition and that the slightest mistake would set the whole community in a blaze of opposition. At a later date a missionary was put in charge of the station. A native Christian day school teacher and an ex-soldier, who was also a Christian, took possession of the rented property in the early part of May, 1895. The work encountered every possible opposition. Some progress was made until the spring of 1896 when an attempt was made to break up the mission by riot. The writer of the original deed to the property, thinking to frighten the missionaries into giving money, secretly buried a child in the rear yard of the compound and circulated the story that the missionaries were killing the children and using their eyes for medicine. A demand was made for permission to search the premises which was readily granted. The leader of the riot led

the crowd to the place where he had hid the body of the child and unearthed it. This precipitated a riot, and the missionaries, barely escaping with their lives, took refuge in the Kiangyin fort where they were given protection. The furnishings were destroyed and the mission building was wrecked but not burned. Within a few days the plot was divulged and the missionaries were completely exonerated. The opposition of the people following the riot was finally broken down by the uniform kindness of the missionaries, preaching the gospel, the practice of medicine and personal work. In 1897 the work that had been started at Wusih was moved to Kiangyin, making one strong station. More than two years after the first attempt to open the station, the first openly confessed inquirer was received.

In striking and happy contrast with the turbulent and almost tragic conditions of the early days at Kiangyin are present achievements. The work has the friendship of thousands of rich and poor in the city and surrounding country. The one convert has multiplied until there are two organized churches in Kiangyin. The small inadequate rented quarters have been succeeded with a finely located mission compound with a chapel, missionary residences, excellent school buildings and hospital buildings, one of which is for women.

The Kiangyin Schools

There are two excellent schools of academy grade in Kiangyin—the James Sprunt Academy for boys and the Luola Murchison Sprunt Academy for girls. The two buildings were erected by Mr. James Sprunt of Wilmington, North Carolina. In the school for boys, the atten-

dance is limited only by the ability to accommodate the students. Especial effort is made among the boys to get in personal touch with every student by dividing the whole body into groups and making one Christian teacher responsible for a direct personal appeal.

In the Luola Murchison Sprunt School for girls the attendance is as large as can be accommodated. This school is becoming the destination of graduates from the large and growing girls' grammar schools in the city. The spiritual results in these two schools have been most gratifying. The following is quoted from the last Annual Report regarding the work in our Kiangyin schools: "In every fresh influx of pupils into our mission schools there are some who begin to grow and flourish like flowers in a greenhouse. 'This is what I've been waiting for all my life!' is their attitude. And it is for such as these that the door must be kept carefully open. Our constituency at home will please not get the idea that all is beautiful and perfect in our schools, and poor and vile in the others. In many technical and mechanical features, and in some good, modern, educational methods, the good average government school is ahead of the average mission school and we should like to move forward in these respects. But what we rejoice in is that there comes a light into the faces of so many of our pupils that was altogether wanting when they came; and many a parent comes saying, 'I know the standards of conduct in your honorable school are high, and I bring my child here because I feel safe.' or a boy says, 'My father told me, I am too old to change; but I want you to go and learn this doctrine and so I am here.' "

The Hospital Work

Our excellent hospital at Kiangyin, under the direction of Dr. George C. Worth and his Chinese assistants, is one of the most successful agencies in the Kiangyin field. The location is admirable. The number of patients treated in the clinic and taken care of in the hospital is only limited by the capacity of the buildings. A number of competent medical helpers, both men and women, have been trained in this hospital. The Chinese doctors who get their training in our hospitals, are in many cases, outstanding men in the medical profession. The trained nurses also receive thorough instruction which qualifies them for a work unknown to China until the day of medical missions. A group of the Kiangyin gentry gave expression to their appreciation of the hospital by contributing \$2,000.00, Mexican, to erect and equip a ward for poor patients. The group organized to stamp out the use of opium in the magistracy sent smokers to the hospital to be cured, reserving a small ward and paying the expenses of the poor. Rev. H. C. DuBose, D.D. was for many years a prominent leader in the anti-opium movement in China. There are two objectives in all our hospitals; first to develop Chinese doctors to a point where they can take the place of the medical missionary both in general practice and the management of hospitals and allow the missionary to open new fields; and second, to see that hospital and all medical work is regarded as a missionary agency, keeping the evangelistic message in prominent place in connection with the healing of the body.

Kiangyin is the center of a large country work in which the missionaries in charge are assisted by associate Chinese

preachers of ability. A number of churches have been organized and several chapels erected.

STATISTICS. The following is taken from the last statistical report of Kiangyin station: In the 5 organized congregations and 11 other places of worship there are 848 communicants and a Christian constituency of 1478. There are 16 out-stations. In 22 Sabbath schools are 820 pupils and in the 14 day schools of all grades there are 692 students. In the hospital there are one foreign and three native physicians. There are six hospital buildings and one dispensary. 6014 individuals were treated. In the Kiangyin field is a foreign force of 16; native workers; 24.

NANKING

Nanking is one of the greatest historical cities of China. It was the seat of government of the Ming Dynasty. Not far from the city is the remarkable tomb of the first emperor of this dynasty. Nanking is situated on the south bank of the Yangtze River. Several railroads, built or projected, radiate from this great business center. The ancient wall surrounding the city, twenty-two miles in length, seventy feet high, thirty feet wide with thirteen gates, is considered one of the finest of the many city walls in China. Nanking is known far and wide as a great literary center and is noted for various industries.

Our work at Nanking has been largely in cooperation in union movements. An increasing interest in the union of the Chinese churches in connection with the Presbyterian U. S. and Presbyterian U. S. A. resulted in the establishment of the Nanking Union Theological Seminary. An excellent site inside the walls was secured on which a number of buildings have been erected. There are now five of the Central China missions cooperating in

the control of the Seminary—The Presbyterian Church U. S., Presbyterian Church U. S. A., Southern Methodist, Northern Methodist and Disciples. The Seminary serves our two China missions. The total enrollment of students last year was 127 with a graduating class of fifty. A Bible School, organized in connection with the seminary, has been separated from the seminary with the result of a "Solid advance along all lines." Our church is represented by four professors on the seminary faculty. The Union Women's Bible School in which our church is cooperating, is doing a fine work in training Chinese women for Christian service.

The Nanking Union Hospital, maintained by the missions of evangelical denominations working in Nanking, with a physician of our church in charge, is a hospital of high standing.



LUOLA MURCHISON SPRUNT ACADEMY, GIRL'S SCHOOL,
KIANGYIN.

An organization that has already been greatly used in the promotion of the gospel is the Evangelistic Union Work for Central China, of which our Rev. P. F. Price, D.D., is secretary.

The Synod of Five Provinces

An event of outstanding importance, taking place at Nanking was the formation of the Presbyterian Synod. While the plans for the establishment of the seminary were being developed, the matter of the union of the two branches (Presbyterian Church U. S. Presbyterian Church, U. S. A.) working in Central China made steady progress. In 1906 at a meeting of foreign and Chinese representatives in Nanking, a Synod was formed to be known as the Synod of Five Provinces—Chekiang, Kiangsu, Anhwei, Hunan, and Hupeh.

Our missionaries, principally engaged in union movements, are active in the city and surrounding field. Our missionary women find large opportunity for evangelistic work.

TUNGHIANG AND CHANGCHOW

TUNGHIANG. Before it was possible to open a station in Kashing, work was opened in the town of Sinchang. Lack of space prevents giving an account of the difficulties and successes of the work in Sinchang. In 1905, when it was felt there was no room for future expansion, the work in Sinchang was moved to Donchang, now called Tunghiang, an important town in the center of a heart shaped field about eighteen miles from Kashing. For a number of years a successful work was carried on in this city of 20,000 people and in the surrounding country. After Kashing station was opened with hospital and

school facilities, the work as a regular station in Tung-hiang was gradually discontinued and finally moved to Kashing. Both Sinchang and Tunghiang are now out-stations of the Kashing field.

CHANGCHOW. Changchow, a prefectural city on the Shanghai and Nanking Railway situated about half way between Suchow and Chinkiang, was, at one time, a station of the Mid-China Mission with a missionary in charge. The importance of the field and its occupancy as one of a chain of mission stations made it very desirable that we should occupy this field permanently, but owing to lack of workers and funds for equipment, it was found impossible to continue the work.

SHANGHAI. Shanghai, the greatest port in China, is the center of a large number of missionary activities, and is especially noted as a headquarters for the publication of missionary literature. The Chinese are great readers and it is of primary importance that they be given a Christian literature. Shanghai is not one of our regular stations but it is an important city to our China work as the headquarters of the joint treasurer of the two missions, and the office of the publication, "*The Christian Intelligencer*," a church paper with a large circulation, representing all the Presbyterian bodies having missions in China.

The accounts of the work in the stations of the Mid-China Mission have been taken up in order of their opening. Chinkiang was opened in 1883, but as it is a station of the North Kiangsu Mission the descriptive notes will be found in the next chapter.



ENTERING THE GRAND CANAL, NORTH SIDE OF THE
YANGTZE RIVER

Chapter V

NORTH KIANGSU MISSION STATIONS

The Field

The North Kiangsu Mission field begins along the Yangtze River about one hundred and fifty miles northwest of Shanghai, and extends farther northwest about three hundred miles. It is the Egypt of China. Much of it is low and subject to overflow. On this delta soil the most bountiful crops of wheat, maize, caffercorn, rice, millet, beans, peanuts and sweet potatoes are grown. Layer upon layer of silt has been deposited over the whole land, till only isolated hills stand out here and there like islands out of the sea. Here is where "China's Sorrow" has poured its destroying flood, and every inch of the unfathomed silt is vocal with the moans of amazing numbers of starving, suffering people. In contrast with the official and rich classes are the millions of extremely poor and densely ignorant people in large cities and in almost innumerable villages in the rural districts. The population of the North Kiangsu Mission field, a district about the size of the state of Virginia and half of North Carolina, is conservatively estimated as fifteen million.

Famines in North Kiangsu

The famines in Kiangsu, especially the great famine of 1907 which occurred in the region occupied by our North

Kiangsu Mission stations, have been such an important factor in opening the way for the preaching of the gospel in all that section of China, that some mention of them is an essential part of this sketch. It so occurred that the members of the North Kiangsu Mission, in large degree, were the leaders in the distribution of the relief which the generous contributions of the people of the United States made possible. Our missionaries, with the co-operation of the missionaries of other denominations, gave up all other work and devoted themselves to the saving of the lives of as many of the people as their physical strength would allow. The stories of heroism in this and other famines will never be fully written, but they will find their reward in the day when the Lord shall say, "Inasmuch as ye did it unto one of the least of these ye did it unto me."

The relief work commended itself to the officials and gentry in all the cities. The appreciation, not only of the



"And the poor have the gospel preached unto them"

starving, but of the wealthy and official classes, was cordial and outspoken. "Constant effort was made to keep before the officials and the people the motive of the relief work, viz.; disinterested friendliness growing out of the teachings of our Saviour: and they realized this to a remarkable degree and often remarked that the help which China received came from Christ." When the magistrate of Hwaiianfu presented a handsome memorial tablet to the station expressing his thanks, the leading man who came to announce the gift suggested that it be hung in the chapel in honor of the Savior, as the Chinese knew the charity bestowed had been due to him. A profound and widespread impression for good was made upon the Chinese by the relief work, not only tending to promote kindly feeling between China and other countries, but also to open the hearts of multitudes of people to the gospel.

CHINKIANG

CHINKIANG (1883), is the only station of the North Kiangsu Mission south of the Yangtze River in Chinkiang. This city, with a population of about 325,000, is one of the most important in this section of the republic. The Yangtze River supplies a medium of communication to the sea in the one direction and far into the interior in the other. The Grand Canal, with numerous intersecting canals, flowing from the Yangtze on the south and also opening into the Yangtze on the north side, provides communication to the north and south. The railroad from Shanghai to Nanking has greatly added to the importance of the city as a receiving and distributing center. The city is beautifully situated and its hills, on one of which our mission buildings are located, are a refuge

from the oppressive summer heat. There are large suburbs along the canal. Five of these suburban cities can be seen from our station grounds.

It was decided to open Chinkiang as a station in the fall of 1883. Rev. S. I. Woodbridge, D.D., now editor of the Chinese *Christian Intelligencer*, was the first missionary. A very beautifully located piece of land outside the city on a high hill, nearly a mile from the west gate of the city, was purchased. On this property missionary homes and school buildings have been erected. The usual experience of small beginnings and slow growth prevailed. With the arrival of the additional missionaries, chapels were opened in the city, educational work begun and out-stations opened in the surrounding territory. The number of inquirers, believers and baptized members increased until in 1909 the number was sufficient to organize a Presbyterian Church and the hope of the missionaries during sixteen years of self-sacrificing service was realized. A large field for evangelization remains to be occupied in Chinkiang. Large results have followed the seed sowing of our own missionaries and other denominations, but it is estimated that at least one-third of the population is unevangelized, that is, there are considerably over 100,000 men, women and young people in Chinkiang who have not heard the gospel message.

We now have an organized church in the city, a church at the South Gate and a new chapel recently opened. A considerable territory, with important out-stations, is included in the Chinkiang field, in which, including the city, there is a population of 2,000,000.

In several of the out-stations, there are organized churches and there is hope of soon organizing additional

churches at several points. Primary and intermediate schools, taught by Chinese Christian teachers, are feeders to the school of academy grade at the central station.

Our outstanding educational work in Chinkiang is the Burton Memorial School for Boys, opened in 1906. From the beginning, this building has not been adequate to accommodate all the students who desire to attend the school. In 1918 the Hawley Memorial, an eight-room building was erected, which has greatly added to the school equipment. When adequate equipment is provided, it is planned to divide the school into two departments, the high school to be known as the Burton Memorial, and the higher primary school to be known as the Hawley Memorial. The Annual Report (1923) shows an enrollment of one hundred and eighty-three. Fifty applicants were turned away for lack of room. A deep spiritual interest pervades the school. "Thirty-six students united with the church during the year and there were only eight who did not signify their willingness to accept Christ as their Saviour."



VILLAGE SHRINE

The Missionary Academy

The general plan, purpose and results of our foreign mission schools of academy grade can be best stated by quoting from a report made several years ago of the Burton Memorial School at Chinkiang: "Of a total enrollment of 375 students during a series of years, some dropped out after a year or more; some completed the higher primary course, but did not enter high school. Investigation showed that failure to complete the entire course in 90 per cent of the cases was due to a lack of funds. All of the students remained in the school long enough to receive a full knowledge of God and the plan of salvation. During the time covered by the report, six of the students died, all of whom had made a profession of faith in Christ. Some of the graduates from the high school went into higher institutions of learning, others filled positions of usefulness in teaching, preaching and in business. Three of the ex-students held positions in the Chinese post office; three went to work in banks; a few were employed in foreign business houses; eight secured positions in mission schools and one in a Government school; four became interpreters for the Chinese laborers in Europe; three became preachers in our own mission, five went to college; three to medical schools; three studied nursing in mission hospitals and many went to work in Chinese business houses."

During the year covered by the report, the students came from the following social classes: official class, 6; scholar class, 20; merchant class, 55; artisan class, 4; farmer class, 17; laboring class, 17; scattering, 12. Of the total enrollment, only 35 came from Christian homes.

The large majority came from government schools and non-Christian homes.

A hospital has long been a pressing need in the Chinkiang station and field. A memorial fund, adequate for the erection and equipment of a first-class hospital, has been provided and the Goldsby King Memorial Hospital is now in the process of construction outside the West Gate. It will be a large addition to the work locally and in the surrounding territory.

STATISTICS—In Chinkiang station and field there are six organized churches with 938 communicants and a Christian constituency of 1,653. There is a foreign force of nine, and twenty-three native workers. In the fourteen Sabbath schools there is a membership of 1,021 and in twenty-seven day schools there are 731 students.

TSINGKIANGPU . .

It will be noted that the sketches of our mission stations are continued in the order of their opening. Tsingkiangpu is on the Grand Canal about one hundred and thirty miles north of Chinkiang. The population of the city is 150,000; of the station and field, 2,000,000.

In the early days of the work the people were turbulent and manifested strong opposition to the missionaries. During the Boxer troubles our missionaries were compelled to flee for their lives. The missionaries were stoned and driven from villages when making itineraries. By patient and persistent service among the people, especially the relief work of missionaries during the terrible famines, prejudice was broken down. Now a missionary writes, "The future is bright with promise at Tsingkiangpu." The people are more friendly than ever before

and in all lines the harvests following the years of faithful service are at hand.

The evangelistic work at Tsingkiangpu is represented by an organized church supporting a Chinese pastor. A church building seating four hundred has been erected by the Chinese members. There are a number of additional preaching places throughout the city. The out-station field is large and includes two organized churches. The itinerating missionaries, as is common in all our out-station work, cannot possibly meet the calls for visits to almost unnumbered villages that are waiting for the gospel.

We have two prosperous schools in the station, one for boys and another for girls. These schools are crowded with pupils. Recent additions of dormitory rooms are inadequate to provide for the boys coming from outside the city who desire to attend the school. The



GENERAL HOSPITAL, TSINGKIANGPU

school work is held in high esteem by the Chinese of all classes.

The hospital at Tsingkiangpu is a splendidly equipped building requiring the services of two physicians with native Chinese helpers in conducting the work. Nearly all of the newer hospital equipment has been supplied by generous friends, including electric light for the hospital and the residences of the two physicians.

STATISTICS. The statistics of Tsingkiangpu station and field show three fully organized churches with twenty-eight other places of regular worship and the church membership of 704 with a Christian constituency of 1,584. In 27 schools are 606 students. In the hospital there are two foreign doctors, one native doctor, two dispensaries, with a total number of 13,072 individuals treated and 53,122 treatments given. Fourteen missionaries with 23 native workers are reported at the central and out-station field.

Tsingkiangpu as a Base

Tsingkiangpu was opened as a base for activities in the whole northern section of our China field now included in the North Kiangsu Mission. From this station as a center, pioneer work was carried on in fields now worked from Sutsien, Hsouchoufu, Haichow, Hwaiianfu and a part of the present Yencheng field. When the work was established in certain localities in the immense field the need for outlying stations became apparent and stations were opened in the following order: Sutsein, Hsouchoufu, Hwaiianfu, Haichow and Yencheng.

SUTSIEN

Sutsien, sixty miles north of Tsingkiangpu on the Grand Canal, was opened in 1891. The history of Sutsien runs back into the time of the kings of Judah. If its name, "Delightful," was a prophecy, it has been a long time in coming true. Its records for 1,500 years are little more than notes of floods, famines, blood and groans. Of old the city was built on the banks of the Yellow River, and it and all the country around was subject to overflow. For a period of 600 years the whole river was scarcely ever a score of years in the same channel, and the people learned full well what "China's Sorrow" meant.

In the beginning the missionaries met with strong opposition, but the work is now well established in this city of 50,000 people. This comparatively small city affords an excellent center from which to reach a teeming country population. The city and field have a population of some two million people.

In the city of Sutsien there is an organized church. The evangelistic work in the out-station field is most encouraging. The following extract taken from a letter received from a missionary is illustrative of the results of evangelistic work in China: "The fruits of a Christian life are more and more apparent. A farmer gives his oxen and men-servants rest on the Sabbath day, and he keeps up his services in the church in his hamlet. His only son is in the school and he supports his son-in-law in the Christian school so as to try to give him a Christian education. His daughter had been betrothed to him in infancy, and the father saw his son-in-law growing up out of sympathy with Christianity. The Christians, of their own accord, have changed their former custom of call-

ing their children such names as 'Deception,' 'Killer,' 'Lock-up,' etc., and now one hears 'Renewed,' 'Great Favor,' 'Love,' 'Truth'."

The Schools and Hospital

The educational work in this station includes an excellent school for boys with accommodations for boarding pupils. The number of students is limited only by the ability to accommodate the boys who would attend the school. There is also a school for girls in which good work is being done.

The Laymen's Missionary Movement has a special interest in the excellent hospital building erected by gifts made at the first general convention of laymen, held in Birmingham, Alabama, in 1909. The building is well located on a plot of ground outside the city walls. In



ITINERATING BY WHEELBARROW

this hospital, during the year, 27,476 treatments were given. The following statement regarding the needs of Sutsien applies in greater or less degree to all our mission stations in China. First of all, are reinforcements and adequate equipment. Radiating in all directions from this center there is a large out-station field. A few years ago it was reported that "about 1,200 out of 6,000 square miles were, in a sense, occupied, leaving four-fifths of the territory unoccupied." The needs of the people justify an urgent appeal and the results of the work in the past justify the prediction that with an increased number of workers and an enlarged equipment, the future has greater victories to be achieved.

STATISTICS. The Annual Report of Sutsien station shows four organized churches and 54 other places of worship, with 1,804 communicants, and a Christian constituency of 3,805. In 24 Sabbath schools are 1,524 pupils. The 67 schools have an enrollment of 1,732 students. There are 9 foreign workers and 33 native workers.

HSUCHOUFU

HSUCHOUFU (1896). Passing through the out-station field of Sutsien extending north and northwest, we pass into the out-station field of Hsuchoufu, extending to the south and southwest from the central station. Hsuchoufu is one of the most important cities in this part of China. It is a wide-awake, progressive, growing city, with a thickly populated outlying field. It marks the northern boundary of our North Kiangsu stations, being about two hundred and eighty miles from Chinkiang. The population, including the suburbs, is about 180,000. The

Grand Canal passes some thirty miles to the east. Hsuchoufu has recently become an important railroad center. One line runs east and west; another, the main line, north and south, giving railroad connection, as missionaries say, "between Shanghai and London." The area of the Hsuchoufu field is estimated to be 3,600 square miles with a population of 180,000.

As at other stations, strong opposition was manifested on the part of the gentry to the work of the first missionaries. They were compelled to withdraw for a time, but returning after a year, under somewhat different conditions, the station was fully opened in 1896. As a result of years of hard, patient and self-sacrificing service, there are two organized churches in Hsuchoufu and a number of preaching points in and near the city. The well-located compound contains several missionary residences, a church building that will seat three hundred and fifty people, separate hospitals for men and women, and school buildings. Among those who have accepted the gospel are native preachers, teachers, medical attendants and Bible women trained by working with the missionaries.

The Two Schools at Hsuchoufu

The Julia Farrior Sanford Memorial School for Boys, now of high school grade, began in 1897 with five small boys taught in a rented Chinese room in the central part of the city. Three of these boys have been members of the church for years, one is a hospital assistant, one a Chinese pastor and one is in business. Such are the first fruits of years of succeeding growth in the school until the last report (1923) shows an attendance of one hundred sixty-nine, the full capacity of the school. A large



WEST GATE, HSUEHOUFU, ON THE LEFT IS THE WALL OF THE STATION COMPOUND

percentage of the pupils are Christians. More than thirty boys are reported as going out to preach and teach in difficult parts of the city on Sundays.

The Mary Thompson Stevens School for Girls is making steady growth in numbers and development. The 1923 report shows an enrollment of one hundred and fifty, 50 per cent increase over the previous year. A large percentage of the older girls are Christians. The industrial department has grown until a special teacher has to be employed.

Hospitals for Men and Women

The two hospitals, with separate buildings for men and women, are crowded with patients. Recent reports tell

of wards and private rooms being full to overflowing. Thomas Rogers Memorial Woman's Hospital, in charge of Dr. Nettie Grier, has been an untold blessing to thousands of women in both body and soul. Dr. Grier was suddenly compelled to go to Peking for a serious surgical operation. Just before the operation, a telegram was handed to her, which read: "Hsuehoufu Christians are in prayer for you," and all that day Christians who loved Dr. Grier were fasting and praying. "No wonder," some one said, "the surgeons were surprised at the rapid recovery."

Out-station Field and Statistics

The out-station field, large in extent and densely populated, has been evangelized as fully as could be done by an inadequate force. Churches have been organized, primary schools opened and an increasing number of preaching points have been opened in the villages. This work has been carried on under dangerous conditions owing to the prevalence of robbers and political turmoil. A great work has been done, but a greater remains. Of the six thousand villages in this field with an average population of three hundred, only twelve hundred have Christians.

STATISTICS. In the three organized congregations and 36 other places of worship, there are 901 communicants and a Christian constituency of 1,957. In 28 Sabbath schools there is a membership of 1,430 and in the 24 day schools are 805 students. In the two hospitals two foreign and two Chinese physicians gave 54,168 treatments to 12,801 individuals. Thirteen foreign workers with a native force of 29 are connected with the Hsuehoufu field.

HWAIANFU

HWAIANFU (1904). Hwaiianfu is a prefectural city, located on the Grand Canal about one hundred and ten miles from Chinkiang, and ten miles south of Tsingkiangpu. Hwaiianfu was visited regularly by missionaries from Tsingkiangpu until 1904, when it became a regular station with a resident missionary. As a prefectural city it governs six districts. The population is estimated at 180,000. The three walls in their present and past location divide the city into the new, the old and the interlying city. It takes its name from the Hwai River, which at one time had its course by the city, but its waters have been diverted into a lake and canal. A large number of wealthy Chinese, especially of the official class, who are very conservative people, reside in the city. While many of them are friends of the missionaries, they have been slow to accept the gospel. There is a striking difference between Tsingkiangpu and Hwaiianfu; the former is a commercial city, the latter more of a residential city. The location of Hwaiianfu makes it an admirable point for



CITY WALL, HWAIANFU—INTERIOR. NOTE WATCH-TOWERS

evangelistic work. The area of the field, seventy miles long and fifty wide, is three thousand five hundred square miles, with a population of 1,500,000—four hundred and twenty-eight to a square mile.

The progress of Hwaianfu was distressingly slow, largely as a result of inadequate equipment, but brighter days have recently come. A recent report says: "This has been a year of encouraging progress. During the year a church has been organized and the Chinese have called a pastor."

Schools, Hospital, Statistics

The Boys' School, opened at the request of Christians and inquirers who do not want their children educated under the influence of non-Christian teachers, is prospering. The Girls' School is well attended. The number of pupils, one-third of whom are from aristocratic families, doubled during the year of the last report.

A clinic is conducted regularly from the Tsingkiangpu Hospital. During the year 6,908 individuals were treated.

A few years ago, one of our pioneer missionaries stated that in Hwaianfu out-station field there were twenty good-sized towns that should be opened. If each town included a radius of five miles the average population would be 6,500, or a total population of 1,400,000. These figures indicate the tremendous task the entire North Kiangsu Mission field presents in both territory and masses of people, millions of whom have never heard the name of Jesus.

STATISTICS. Organized congregations, 1; other places of worship, 11; church members, 87; Christian constituency, 537; Sabbath schools, 12; pupils, 522; day schools,

12; students, no report; foreign force, 7; native workers, 15.

TAICHOW

TAICHOW (1908). Taichow is an important city about fifty miles northeast of Chinkiang and is reached by canal boat. This city was, for a number of years, an out-station work of the Chinkiang field. The population of the city is 300,000 and in the field, 1,500,000.

There was great opposition to the gospel and the missionaries had great difficulty in securing an entrance to the city. The Chinese evangelist working with Rev. C. N. Caldwell was beaten almost to death. When the place was opened as a regular station in 1908 Dr. Caldwell could find no house in which to live and was compelled to occupy a small houseboat. There were many difficulties in purchasing land and getting adequate buildings. Notwithstanding these sometimes almost overwhelming obstacles, a firm footing has been gained. The present property consists of three foreign built residences, the Sarah Walker Memorial Hospital, a chapel with rooms for the family of a native preacher, located in the center of the city, a new building for The Wichita Falls Boys' School, and a location for The Harriet Hunt Girls' School. Regarding the present work in Taichow we quote from the last Annual Report: "This has been a year of many vicissitudes and problems, yet one of joy and satisfaction in the Lord's work. The hospital work has been distinctly encouraging. We especially rejoice in the new hospital building." The school for boys has an increased attendance having among its students sons of some of the most prominent gentry in the city.

STATISTICS—In Taichow field there are 2 organized congregations and 7 other place of worship, with 199 communicants, and a Christian constituency of 558. In 4 Sabbath schools there is a membership of 260. In 6 'day schools there are 214 students. During the year one medical missionary with three assistants gave 6,421 treatments to 6,238 individuals. Eight missionaries with a native force of 11 reported in the Taichow field.

HAICHOW

HAICHOW (1908). From the time of the establishment of our mission stations in the North Kiangsu Mission the missionaries have made extensive and repeated journeys from Hwaiianfu. Tsingkiangpu and Sutsien in



WATER BUFFALO, MUCH USED AS OXEN IN CENTRAL CHINA

an easterly direction toward the China Sea. Missionaries have given very little account of the hardships they endured, but there were hardships and many of them. There was strong opposition to foreigners. The missionaries were the first foreigners to visit large sections of this great region, in which there is an immense population. These visits were gradually extended until they finally reached Haichow, about one hundred miles north of Tsingkiangpu, and eighty-five or ninety miles northwest of Sutsien. Haichow, "the city by the sea," has a population of about 25,000 people.

Extent of Haichow Field

The extent and needs of the Haichow field are eloquently expressed in a letter from Rev. W. M. Junkin, written when he and a fellow missionary visited that city to open the work. The following extract is quoted: "I climbed to the top of Haichow Mountain, which overlooks the city. This barren rock mountain, quite picturesque, but as dead as the empty forms of heathen morality all around it, must be a thousand or twelve hundred feet high. It was a beautifully clear day and I could see for miles and miles in all directions. To the east I could see the blue ocean which stretches out to America with its Christian churches and lovely homes. In other directions as far as the eye could reach, were village after village, town after town, hundreds of them. I knew these villages and towns and the busy city below were teeming with men and women and boys and girls and not a single Christian in all this great multitude—comfortless, godless and hopeless."

A brighter day has come. Land was finally secured

and from small beginnings the work has grown until we now have in Haichow, chapels, missionary homes, good buildings for the boys' school and a girls' school, and an excellent hospital plant. The homes of both the rich and poor are open to the missionaries "in a most wonderful way." The outlook is one of encouragement.

The Helen Lavine Graham Hospital has been recently much improved by the installation of electric light and hot water heating plants and the addition of much new operating equipment.

STATISTICS. There are in the Haichow field, 24 places of worship, with 378 communicants; in 6 Sabbath schools we have a membership of 600; in 14 day schools, 354 students; in 2 hospital buildings, 1 missionary physician and two medical assistants gave 6,421 treatments.

YENCHENG

YENCHENG (1910). Yencheng is the most recently opened station of the North Kiangsu Mission. It had long been regarded as a field of great importance. A missionary, writing of Yencheng and the field, says: "Where and what is Yencheng? Suppose we take the name for a pneumonic. 'Yen' means salt, and 'cheng' from the sea. So this is the salt city. Now, salt—Chinese salt—comes from the sea. Hence, Yencheng must be a city near the sea. So it is; about forty miles from the Yellow Sea on the east, and about 200 miles north of Shanghai. Thus you can spot us on any map, though your English map may not mark the place because it is not known to English-speaking people. Our field is bounded on the east by the sea; on the west, about sixty miles away, by the Tsingkiangpu and Hwaiianfu territory.

On the northwest we touch the Haichow field, to the south the Taichow territory, and on the southwest we touch the field of another mission, but in all this field, with over 1,500,000 people, there are no other missionaries. Somebody fresh on geography can suggest a state with which to compare us. Is not West Virginia about the size and population of our Yencheng field?

Opposition Followed by Success

Missionaries met with the usual heathen opposition and difficulty in getting a location in the opening of the station, but these obstacles have been largely overcome. There are missionary homes, a chapel for an organized church, quarters for two schools and a hospital building on a favorably located mission compound. The hospital, the only one in that territory, met with prejudice and opposition at first, but it now has official recognition and the appreciation of thousands of the diseased people treated by the foreign physicians and native assistants.



Motor boats on the canals multiply many times the work of missionaries in the outstation fields.

Hospital Management

The following statement by one of the physicians in charge of one of our largest hospitals regarding treatment of patients is applicable, in the main, to all our hospitals :

"In the hospital dispensary each patient pays a definite amount for one treatment, this being the equivalent of about one and a half cents gold. This fee includes treatment and medicine. Patients referred to the hospital are charged according to their ability to pay. A man's known financial ability and his appearance, clothes, and vocation are considered in making this estimate. The wealthy class are required to make substantial payments, while the mass of poor people pay but little; many pay nothing. The estimating of a man's ability is done by the foreign doctor in charge, assisted by a competent Chinese assistant. An increase in the number of patients during any period does not necessarily mean a corresponding increase in hospital receipts. The amount of charity work done is always to be considered. We could make our hospital self-supporting in one month if we so desired, but to do so we would have to change the whole character of our work by cutting out an immense amount of charity and in so doing, defeat the primary object of the hospital."

There are three churches in the out-station field of Yencheng. The work is conducted from four centers. Adequate occupancy of this great field would require an out-station in each hundred square miles of territory—one hundred and thirty in all. A great work has been achieved but there still remains a tremendous and needy unoccupied field.

STATISTICS. Organized congregations, 5; other places of worship, 23; church members, 1,030; Christian constituency, 1,546; Sabbath schools, 10; pupils, 514; day schools, 9; students, 159; foreign physicians, 1; native physicians, 1; hospital buildings, 2; dispensaries, 1; individuals treated, 5,792; treatments given, 8,177; foreign force, 9; native workers, 25.

A Yencheng School Incident

Several years ago the four biggest girls in the Girls' School at Yencheng were compelled by their parents to leave. Why? They were all from heathen homes, but these girls were so influenced by the gospel that when ordered by their parents to prepare incense for burning on one of the Chinese feast days, they refused to obey because they had decided never again to worship idols or do anything to assist in it. They had listened well to the gospel, and during some special meetings for women, all four had said they wanted to follow Christ.

An Appeal for North Kiangsu

A splendid beginning has been made in the opening of stations, both in location and progress of the work, but an enormous population is yet unevangelized. A missionary, writing in behalf of himself and fellow-workers, says: "Our great desire is that our branch of the Presbyterian Church should see this great field as we see it—a desperately destitute field, a field for our particular church. Two-thirds of Kiangsu Province, inhabited by fifteen million or more people, is occupied almost exclusively by our mission. Come up to the help of the Lord. Occupy North Kiangsu for Christ, our King. He leads

to victory. These people will some day own him Lord. Will you have a share in the glorious triumph and help to hasten that good day?"

Spread the Gospel Society

In a report made several years ago mention is made of the Bu Dao Hwai, or "Spread the Gospel Society," which is organized over the whole territory. The members are mostly men, though there are some women. This is worked entirely by the Chinese themselves. The members all promise to do personal work. They go singly, or in groups, on Sundays and preach at various points. There are thirty such organizations in the field. The two in Sutsien, in the church and the boys' school, hold services at from twelve to twenty different places every Sunday.

Craft of Priests and Nuns

The deceit and crafty tricks of the Buddhist priests and nuns are a great obstacle to the spread of the gospel in the home. An old man was an earnest Buddhist and gave generously all his lifetime to the upkeep of the temples in his city, and after his death the priests came to request the son to continue his father's lavish gifts. The son was a young progressive and contemptuously refused their request, saying, "My father wasted too much money on you lazy beggars in his lifetime, be assured I will not be that foolish." The priests went away in a hot rage and, after some consultation, this was their revenge. They bought a turtle and kept it in a pond within the temple courtyard. Each day a priest would tap upon the side of the pond with a stick and not until the turtle would answer the summons would he receive his food. After six months

of constant training, the priests all assembled at the home of the unbelieving son and rent their clothes and filled the air with their cries. The son, of course, came out to see what was the trouble, and they answered that it distressed them so to see to what a low level his sainted father had fallen because of the son's stinginess: that he had returned to earth in the shape of a turtle. The son refused to believe this tale at first, but after persuasion consented to go and see. When he was taken to the pond, the priest tapped on the side and called the turtle by his father's name. The turtle came for his usual feed. The son was overcome with contrition and weeping, fell at the feet of the priests, and promised to pay whatever they required.



COURTYARD, CHINESE INN

Chapter VI

A SECOND SURVEY

Outstanding Facts

In a preceding chapter a survey was made in the form of an imaginary tour through that part of China in which our principal mission stations are now located. The object of the first survey is a study of the geography of our China Missions. In the same chapter brief mention is made of some of the social conditions of the people confronting our pioneer missionaries. A second survey, made after fifty-seven years of missionary effort, discloses marvelous changes in general conditions and such progress in evangelization, Christian education, and the ministry of healing that the church at home and the workers on the field may gratefully exclaim, "What hath God wrought!"

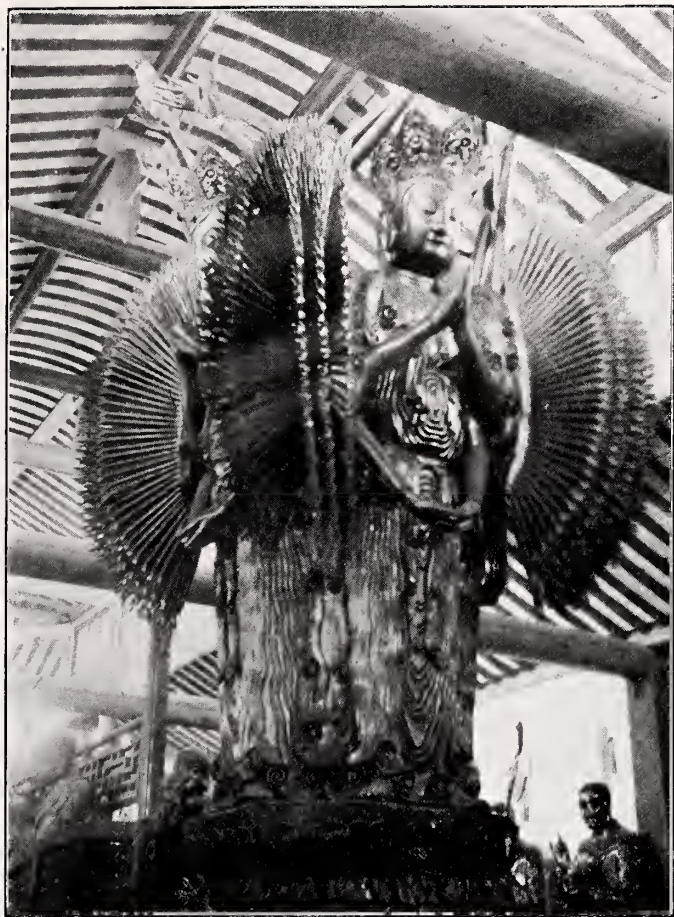
The violent opposition has changed to a welcome to the missionary and an earnest appeal for the gospel. The gates of the cities are no longer closed, but are wide open to the missionary. Hundreds and hundreds of villages have heard the message of salvation. The ignorant have had opportunity for Christian education in schools of all grades, from primary to college. In theological seminaries, Bible schools and medical schools, Chinese pastors, evangelists, Bible teachers, day school teachers, physicians and trained nurses have been trained and are qualified to be co-workers with our missionaries in all lines of missionary activities including administration. Churches

have been organized; presbyteries, synods and a General Assembly of the Presbyterian Church have been constituted and are in successful operation under the control, largely, of the Chinese ministers and church officers.

Regarding the ability and efficiency of the Chinese preachers, one of our missionaries of much experience in church organization says: "The organization of the Chinese preachers has increased in efficiency and these men show a grasp of situations, and a zeal and courage in working them out that they did not know a few years ago. In reproving, rebuking and exhorting they get to the root of the matter. Cases of men taking advantage of the name of the Church are handled fearlessly and well. Money matters are not now directly administered by the missionary, but are run on a budget system through the presbyteries and the local Christian bodies. The Chinese preachers are accurate and scrupulous, and they show a disposition to wait their turn and take their chance in desired buildings and repairs."

Well-equipped hospitals have taken the place of the unsanitary Chinese rented rooms of the earliest times. Hundreds of thousands have been treated in the hospitals and clinics and multitudes have gained their first knowledge of the Great Physician. Medical missionaries, through schools of medicine and hospital training, have sent out competent Chinese physicians and trained nurses to take the places of the ignorant and superstitious doctors of a half century ago.

The living and working conditions of the missionaries of the present are in happy contrast, in the main, with the conditions in the early days. Instead of inconvenient, unsanitary places in which to live and work, nearly all



Goddess of Mercy with a Thousand Hands. Covered with gold leaf.
One of very few images expressing mercy.

our missionaries have comfortable homes, located in compounds protected by surrounding walls, with school buildings, hospitals and other buildings conveniently placed. Much remains to be done in the line of equipment that will add to sanitary conditions and general efficiency, but the great advance made since the beginning days is worthy of note in our second survey.

Such are some of the victories of the Cross in our China Mission fields, achieved by our inadequate forces with inadequate equipment. The work is still "great and large" but we may be greatly encouraged by what has been accomplished to set ourselves, as a church, to the speedy evangelization of our share of the 400,000,000 people of China.

Statistical Summary

The following statistical summary is compiled from the last annual reports received from the missions:

Regular stations, Mid-China Mission, 5; North Kiangsu Mission, 8; missionaries, Mid-China, 81; North Kiangsu, 81; total, 162. Chinese workers, all classes, both missions, 267; out-stations, both missions, 217; organized churches, 61; other places of regular worship, 299; church members, 9,150; Christian constituency, 16, 477; Sabbath schools, 164; membership, 9,513; schools, higher elementary and middle schools, 57; other schools, 171; hospital buildings, 25; total treatments in one year, 199,404; schools for nurses, 5; union educational institutions—theological seminaries and Bible schools, 2.

Outstanding Facts

The first outstanding fact is that the advance of the mission stations, beginning at Hangchow in 1867, has

been made with the strategy and precision of a military campaign. So signal has been the wisdom with which the field has been occupied, that in reviewing the past we are led to see that the opening and extension of the work in this field is of the Lord and not of men.

A second outstanding fact is that by right of spiritual exploration and possession the entire territory, with its teeming millions of people, has been assigned to our branch of the Presbyterian Church. As certainly, therefore, as we have seen the hand of the Lord in the past, we have indication of his purpose concerning our future work in China. It is ours by more than human assignment, and its evangelization becomes a responsibility we cannot escape if we would.

A third fact is the remarkable way in which the sometimes especially hard fields have become, not only accessible to the gospel, but fields in which the people are appealing for light. The day of opposition has passed; the hour of opportunity is at hand. The people are coming to see that our missionaries are engaged in a mission of love and are bearers of a message of blessing and peace hitherto unknown to them.

A fourth encouraging fact is that just at the time when the country is open to the missionaries comparatively easy and speedy communication is being established by means of railroads now in operation, and projected lines. It will not be long until the means of communication between our principal stations in China will not be by houseboat, Chinese cart, wheelbarrow or on foot. These antiquated travel conveyances have been partially displaced by the bicycle, motorcycle, motor boat and railway. The day is at hand when our ambassadors of Jesus Christ in

China may go swiftly on their way to deliver the gospel message.

A fifth outstanding fact, which will be seen by reference to the map to which attention is again called, is that the location of our mission stations is such that a reasonable advance, for which the church should immediately make provision, will enable an adequate missionary force to rapidly cover the entire field. It is an inspiring study to trace, city by city, the line of stations from Hangchow to Hsuehoufu, and then, follow the line of stations through the central part of the territory lying between the Grand Canal and the Yellow Sea from Chinkiang to Haichow.

The ear must be dull that cannot hear the call of God to our historically missionary church; not to enter, for entrance has already been made; not to begin, for we are far past the period of beginning our work in China; but to make haste to complete the work by sending the men and the women that are ready to go, and supplying adequate funds for support and equipment. This is well within the ability of the home church. It is a reasonable possibility for the Southern Presbyterian Church to complete the evangelization, *in this generation*, the millions of China for which she has made herself responsible by definite assignment and solemn acceptance. Shall it be done?

